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ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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DIFFERENTIALS

ENGINE-DRIVERS and footplate men are not irresponsible people. Neither are those who have negotiated with their representatives over what has been called differential rates. It is doubtful if any strike no matter how seemingly "wild-cat" or "irresponsible" is all that underneath. The trouble is that the general public are rarely in a position to judge adequately the complicated causes and psychological issues usually involved in any particular dispute. What, for instance, kept a dozen or so sober men talking for hours on end day after day before the beginning of the railway strike? It is a fair guess that highly technical and involved matters were under discussion. The old brute days of a simple issue between semi-starvation and a "living wage" have vanished. Society to-day is far more delicately poised than it used to be. Right jostles with right, good with good, and justice with justice.

Ethics, as Mrs. Barbara Wooton has pointed out, are very much concerned in wage rates to-day. A society which has created within ten years of one of the most devastating wars in history an era of prosperity for the majority of its citizens never known before, is faced with the difficulties of deciding how much for each and to whom? What principles can guide such a society? According to Mr. Baty, the secretary of the locomotive men's union, differentials are the right of a free society. This is a very different doctrine from the days when Trade Unions were fighting for their lives, and to be recognized. It is a doctrine found and established within a new society.

The Moral Issues

This society is delicately poised. Just as an injury to one small part of a complicated mechanism can injure the whole so actions now by small bodies of men can upset social security. Some 700 men prevented the London newspapers being printed for a month. Some 17,000 men have forced the government to use emergency powers. Another 20,000 men are inflicting industrial loss by holding up some hundreds of vessels in port, the vessels through which the country breathes. Nothing can be taken for granted, and certainly not the social organism so vulnerable in its parts that a handful of men can inflict serious loss and danger upon it. Material prosperity, once again, poses moral issues. Once again it may be said the moral is as three to one to the material. The modern state is not merely an industrial concern. It more and more relies for its functioning upon the moral sense of its citizens. That is what differentials mean. How shall all the competing rights be adjusted? The fascination and the trials of human progress lie within the moral qualities, more and more, that are needed to sustain it.

Right Against Right

Someone has to do some new thinking within the new social conditions. The method of headline, formulae, and what had better be called clap-trap is no longer good enough. Half-truths battling with half-truths is no longer the full-grown way for settling social disputes—or for that matter any others. At what point, for instance, did the last general election touch reality? Probably the one social issue that governs every other at the moment is inflation. It was hardly mentioned at the general election. It is hardly mentioned even now in public discussion or debate. Emotions still seek petty points to fasten on and provide easy satisfaction. Perhaps the right to strike is one of them. No one need question the right. For many good reasons it can be accepted as a first principle, but it has to be given a social setting. If, as seems clear, right jostles with right and good with good, someone has to conduct the adjustment and make decisions about complicated questions. It cannot be left to strikes. These represent, on the whole, now, the failure of decent men to come to agreement; and hide within themselves the illusion that any body of men can be stronger than the state when the life of the state is challenged.

Trade Unions have to recognize that they are now a part of the community through which the community lives. Forty years ago, it is true, they were fighting for simple recognition. But those days are gone. The social ideas which existed then are dead and done for. Almost unseen the Trade Unions have become powerful bodies deciding social destiny. They are no longer merely organizations of their members; they are a part of an organized society, with highly responsible functions within it. One of those functions is to help prevent such a tragedy—for those responsible men involved, it is such—as the railway strike.

Trade Union Law

Just as state law has been created to adjust proper and difficult disputes between citizens so some kind of Trade Union law, sooner or later, will have to be created to prevent industrial conflicts from breaking out into strikes. The danger and inconvenience of strikes is likely to be

greater not less in the future. Parliament cannot take the initiative, or should not. Any suggestion that it should "curb the power" of the Unions would long put off the day when strikes need not occur. A free society, within all the complications of a highly involved modern life, ought to be able voluntarily to create its own binding regulations, and its own method of settling disputes between right and right.

Perhaps this present kind of strike about differentials, unhappy for everyone involved in it, will cause new thinking and a new stimulus for what should be done.

THE COLLEGES

Principal Spencer corrects in our correspondence columns an overstatement made in the leading article last week. We regret the overstatement and thank him for the correction. But we trust that the new details will not be allowed to cloud the general issues raised in the article. Both Colleges are under pressure of economic necessity. Presumably this is forcing certain policies upon them. Are these policies good? Are they, as far as reasonably can be seen ahead, likely to be permanent? Are there alternatives? Can these be discussed without undue emotion and with the welfare of both Colleges in mind? Incidentally with the welfare of the whole Unitarian and Free Christian movement in mind? No one who has any knowledge of the difficulties of the Colleges can be comfortable about the present situation. And no one can wish these difficulties to force permanent solutions which might very well be avoided. The Colleges would help many who are concerned, and perhaps create a wider interest in the Colleges' affairs, if some completely frank and full statement could be given.

RELIGIOUS EDUCATION IN SCHOOLS
AND UNITARIAN MINISTERS

By A. B. Downing

A REPORT under the above title (published by the S.P.C.K. at 7s. 6d.) has recently been issued by the Institute of Christian Education. The Report is the result of an inquiry made by the Institute's Research Committee into the working of the 1944 Education Act. As the chairman of the Research Committee (Prof. W. O. Lester Smith) rightly points out, "for many years intense sectarian feeling made it difficult to talk about the religious element in school life without provoking a storm," and in fact this important aspect of education was never expressly or soberly evaluated in any Act of Parliament until the passing of the Butler Act in 1944, which set in statutory form the pattern of development: viz. the daily service and teaching within an agreed syllabus in all county schools and also for most days of the week in all voluntary controlled schools. One of the notable reforms in the 1944 Act was to repeal the Victorian time-table clause, which stipulated that all religious teaching should be given either at the beginning or end of a session.

As the Report points out, the clear intention of the Act is that, subject to withdrawal on grounds of conscience, boys and girls in schools maintained or aided from public funds shall participate in corporate worship so regularly and be taught the Christian faith and way of life so systematically and adequately that they will at least understand what Christianity means. The Act also includes a conscience clause for the teacher. It does not specify how often religious instruction shall be given, but only that it shall be in accordance with an agreed syllabus.

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In 1870 the State began to participate in the direct provision of schools through locally elected School Boards, and to the latter was left the responsibility of deciding whether religious instruction should or should not be given in their schools, subject later to the Cowper-Temple Clause which provided that such instruction must not include any catechism or formulary distinctive of any religious denomination. This denominational impartiality became the object of bitter controversy, the solution for which was found in the principle of the Agreed Syllabus.

The principle itself was not new, having in fact been introduced by Local Education Authorities themselves. As early as 1923 the West Riding Authority and in 1924 the Cambridgeshire Authority both made pioneer ventures in this direction, their aim being to arrive at some body of Biblical teaching common to the Christian churches. In 1940 nearly all the then existing Local Education Authorities had compiled, adopted or adapted an agreed syllabus of religious instruction complying with the requirements of the Cowper-Temple Clause.

The 1944 Act made an entirely new departure by requiring all education authorities to convene local conferences for the purpose of arriving at agreed syllabuses, the decision having been made that there should not be only one agreed syllabus for the whole country. These conferences were to be composed of representatives of the Church of England (except in Wales) from such religious denominations as ought to be represented in the area concerned, from teachers' organizations and from the convening authority itself. The resulting agreed syllabuses are based on local conditions and show much variety of approach and content. The very variety of the criticisms made against them probably indicate that they are generally on the right lines. Some are criticized as being too wide in their scope, some as being too "topical", or too theological, or too scrappy, or insufficiently philosophical, or as making inadequate provision for backward pupils or pupils in secondary modern schools. What is often forgotten is that the syllabuses are what the name implies and not actual schemes of teaching work, which must, of course, be compiled by the schools themselves. What is generally characteristic of the latter syllabuses, however, according to the present report, is that increasing attention is paid in them to worship and the aim of the teaching is almost uniformly declared to be that children should understand and accept the Christian faith and, in the words of one of them, "increasingly lead pupils to become and remain full members of a worshipping community outside the school"—an aim laudable enough indeed.

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The Report forms a valuable commentary upon an aspect of education, viz. religious instruction, upon which all intelligent parents should have definite views of some kind. It is written with admirable impartiality although its ultimate bias is towards a Christian orthodoxy which many parents, especially in our own liberal fellowship, would find intellectually unacceptable. It is unlikely that any local Education Authority has ever invited a Unitarian group of churches to be represented at the Conferences described above and required by the Act as the means of introducing an Agreed Syllabus. Indications to the contrary would certainly be welcome.

It has been suggested before now that Unitarian ministers, by the very nature of their outlook and training, are admirably suited to give unbiased religious instruction. Indeed, religious instruction and worship in schools could be a field in which they could do work of the utmost value, well in line with the traditional teaching function of our ministry. It is surely proper and advisable for the possibilities inherent in the 1944 Act to be more fully explored by all ministers. It would certainly be useful and interesting if ministers could report to *The Inquirer* upon any of their experiences in this field. The Report under review points out that there appears to be nothing in the Act to prevent the enlistment by schools of outside help, either for the daily act of worship or for special occasions, provided that the general principles set out in Section 26 of the Act are observed.

Though there are all sorts of professional and technical objections to this, they should not be an insuperable obstacle to further inquiry. It would certainly be useful to have the views of experienced teachers and ministers upon the whole subject of religious teaching in schools.

A complete copy of the 1944 Education Act may be obtained from Her Majesty's Stationery Office, London, at the price of 3s. and may be ordered through any bookseller.

COMMENT

Family Portrait

I think that our correspondent, W. A. Cordell, rather misconceives my objection to *Family Portrait* on the score of its being historically false. There are plays, such as the historical plays of Shakespeare, where false history does not matter. The incidents are not very clearly known to us as historical events, or at any rate they mean little to us. In such cases divergence from truth is immaterial. But plays dealing with situations arising after, say 1549, in British history, must stick closely to what is not contrary to known fact, for most people are not able to keep entirely asunder their regard respectively for historic truth and artistic value; and that is true, too, of even remote historical periods when the average educated man is not without convictions of his own. Surely that is true, for most people, of events closely associated with the rise of the Christian Church.

With regard to the question of "taste," the objection to such a play as *Family Portrait* being given on Easter Sunday is not disposed of by a reference to "convention." The whole subject is closely bound up with a spirit of tolerance, which, surely is something that extends far beyond what is legally permissible. It is largely, of course, a matter of individual judgment. I should say that tolerance would demand that such a play could be produced on practically any Sunday evening in the year; but that an essentially tolerant spirit would demand that the susceptibilities of the large number of Catholics, both Roman and Anglican, should be given due weight in the scale, against presentation on Easter Day.

Humanism Again

I listened a few days ago to a discussion by Unitarians on the subject of Humanism and its congruity with the Unitarian spirit. Some of the participants seemed to infer that there was no real half-way house between Christocentricity and humanism, which, surely, is not the case; but I was particularly surprised to hear it insisted on by more than one that religion was simply the loving of one's neighbour as oneself. Certainly, both in the Old Testament and the New Testament there are, in situations dealing with religion wholly divorced from the moral life, suggestions that point in such a direction; but a consideration of the whole "universe of discourse" will give a corrective. Jesus, for example, sometimes almost suggests that religion consists in love of one's neighbour, but he also insists that the first and most important commandment is to love God with all one's mind, and heart and soul. There is in religion something that is entirely distinct from ethical value, that quality of the "numinous" that Rudolf Otto describes in his book *The Holy*, which may indeed intensify one's drive for the realization of moral, aesthetic and intellecual values, but has a reality and distinctiveness of its own. During the last half-century, studies in mysticism, and in the history and philosophy of religion have placed the independence of religion beyond question. One, of course, can never *prove* the truth of religion (religion cannot dispense with the element of faith), but even then I question whether one can give a true and satisfying account of the other fundamental values that emerge in human life without calling in essentially religious presuppositions.

Eyeless in Gaza

Nearly twenty years ago I read Aldous Huxley's *Eyeless in Gaza* on its first appearance, and the other day I bought it, reprinted in the Penguin series. On re-reading it I felt how just was a recent critic who said of Huxley's work: "It is disconcerting to observe him, obcused by the Rabelaisian absurdity of the human race, unable to express himself without ribaldry and constant resort to school-boyish naughty talk, and the next moment asking us to survey the scene with the mystical serenity of the saint." (Scott-James, in *Fifty Years of English Literature.*) He is, no doubt, giving a true picture of the attitude to sex and other taboos of many young English intellectuals of thirty or forty years ago, so that his work is of high historical value. I am convinced, all the same, that his work has had a salutory result in helping to destroy the too sensitive prudery which led in the past, not only to hypocrisy but to real mental and moral distress.

I fancied, too, that this book reflected on interest in the work and ideals of Dr. Albert Schweitzer. I fancied I saw Schweitzer's influence in the mysticism of the last chapter, and certainly there is one passage that I am sure would never have appeared had it not been for Schweitzer's account of how he came to dedicate himself to his work in the French Congo. "I've decided," said the stammering Brian Foxe, "that I shall g-go on with ph-philosophy and l-literature and h-history till I'm thirty. Then it'll be t-time to do something else. S-something more dir-rect." "Direct?" Anthony repeated. "In what way?" "In getting at p-people. In r-realizing the K-Kingdom of G-God. . . ."

Persecution in Persia

Yet another instance of persecution in the modern world is to be found in recent action taken in Persia against members of the Bahai faith, of whom about 700,000 are said to live in Persia, whilst there are many adherents in Europe and America. Bahaiism was founded in the middle of the 19th century by a Mohammedan who regarded himself as the intermediary between the Deity and the faithful. His teaching was influenced by other religions, such as Parseeism and Christianity. The founder spent much of his life in prison and met a martyr's death, and 20,000 of his followers died in persecutions. Bahaiism is fairly fluid in doctrine, but teaches progressive revelations of God, Mohammed himself being indeed a great prophet, but not the final prophet; nor was the Koran infallible. The morality it teaches is high, inclining to the Greek ideal of "the golden mean." It apeals primarily to the intellect rather than to the emotions; and there is much in it that must perforce appeal to all religous liberals. Workmen have begun to demolish the dome of the Bahai headquarters, to mark the last day of the holy month of Ramadan. The naive contention of the Persian authorities is that, not being one of the permitted sects, Bahaiism is illegal, and that therefore measures taken against members of the sect must not be interpreted as persecution of a religious minority. To my mind, however, the mere fact that one has to have legal permission before one can worship in a particular way, is itself religious persecution.

Commentator.

NEW PRINCIPAL OF THE UNITARIAN COLLEGE, MANCHESTER

The committee of the Unitarian College has unanimously invited the Rev. F. Kenworthy, M.A., B.D., to succeed the Rev. R. V. Holt, B.Litt., M.A., as Principal, and Mr. Kenworthy has accepted.

The new Principal was educated at Ashton-under-Lyne Grammar School. He was a student at the Unitarian College, Manchester, and the University of Manchester, 1925-31; and the University of Strasbourg, 1931-32. He was the Wellington Scholar at the University of Manchester, 1930-32. His ministries have been at Accrington Unitarian Free Church, 1932-37, Walmsley Unitarian Chapel, Bolton, 1937-50, and Cross Street Chapel, Manchester, 1950-53. He has been Tutor at the Unitarian College from 1947.

He has been a member of the Council of the General Assembly of the Unitarian and Free Christian Churches from 1943. He was the Chairman of the Assembly's Overseas and Foreign Committee, 1945-47, and the Ministry Committee, 1952-55. He was President of the Sunday School Association, 1953-4, and President of the Provincial Assembly of the Unitarian Churches of Lancashire and Cheshire, 1951-52. Mr. Kenworthy is 46 years of age.

IT OCCURRED TO ME

Muriel Hilton

AFTER a long period at one church, it is only natural to look back on all the struggles entailed, the happiness and disappointments experienced and to try to assess the value of the whole. I imagine most ministers and their wives do this a great deal. I remember one minister who was on the point of retiring saying that looking back the only real satisfaction was that he had been able to help just a few people, one by one.

At this point of having been a minister's wife for twenty years I should say without hesitation that to have known, loved and been loved by certain people in the congregation made all the struggle worth while. One of these friends has just passed away in his eighty-ninth year—Mr. F. C. McWilliams—a man deeply respected and honoured in our little community. When I hear people talk about man being conditioned by economic conditions I think of Mr. McWilliams who was paralysed down one side since childhood, who after his parents' death was brought up in an orphanage and who had little of this world's goods. He was handicapped in many ways, but his life was a witness to the undefeated spirit of man, triumphing over the most crippling circumstances. Brought up in a strict evangelical atmosphere he came to Unitarianism about forty years ago and loved and served his church with unstinted devotion. During the last talk with him he said that the writings of Emerson and Lao-tse, which were similar in many ways, were nearest to his way of thinking and looking at things. He was secretary of the Bexhill branch of the W.E.A. for many years, a radical in politics, a keen supporter of all progressive movements. Once when he was asked why he was so interested in education he replied simply, "Because I did not have any".

When he was able to attend church regularly no weather would prevent him and his wife travelling from beyond Bexhill to the church at Hastings. On stormy nights which intimidated those nearer and younger in years, they were always certain to be present. And this devotional nature was manifested in a most touching and beautiful way during the last few years when his wife's mental health seriously declined. Physically handicapped so that he could only walk with extreme difficulty he managed to keep her at home, though medical advice was not always on his side. It was a great comfort to know that a member of the church was able to help in so many ways when it was most needed, and when at last he collapsed and his wife had to be taken away one felt indeed "that the trumpets sounded for him on the other side".

To listen to Mr. McWilliams talk was an experience in itself. He was an austere man and every word counted. One really did "sit at his feet". He often spoke with great feeling of all that the little church and its fellowship meant to him. His handicap had made him unusually shy and he said that it was the church above all other organizations that had given him significance, love and understanding. The friendships made there during the last twenty years had been the richest of his life. Yes, to have known Mr. McWilliams makes a great deal worth while and it will always be rewarding to know that our church and its people were able to give him so much right to the end of a long, hard and triumphant life.

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Looking through some articles that I had saved I came across one with the arresting title, "Don't throw up the Sponge—Use it", by Dorothy Burroughes, the writer and illustrator of many children's books. She had always enjoyed painting in minute detail the exquisite beauty of birds, their delicate and vivid colours, the fine veinings of leaves and stones and pebbles. Then one day sitting in a restaurant she found she could not distinguish the faces of people opposite. Having only worked with one good eye for many years she was naturally seriously disturbed. Her oculist told her that detailed work was for her over for good. She was not actually blind and at odd moments she could see clearly. The oculist, who was also a good psychologist, told her that she must go on painting.

A friend showed her how she could paint without drawing a line, and on large sheets of paper one could swim masses of colour, letting them run and find their own shapes. "Remember," she said, "most of Turner's most beautiful work was done when he had almost lost his eyesight".

And so from brushes Dorothy Burroughes took to using little sponges. Another friend brought huge chalks which could be used by laying them on the paper and getting the most delicate curves. She now painted with a freedom unknown before, sometimes elated, sometimes in despair. Then a friend put two of her pictures into an exhibition at a well-known gallery in London. To her amazement and delight shortly after the exhibition opened there was the red star on both her pictures. Both were sold. And she writes, "This was encouragement indeed, and so out of darkness came light. Out of what seemed for a time despair an entirely new life sprang up which somehow proves what I have always in the worst moments clung to—that there is a meaning behind everything that happens to us, a pattern, a blueprint—and that Light will overcome darkness even in far more terrible experiences than mine, which I know was a mere pin-prick to what some people have to face". She wrote this article hoping that it might help others to cling on and to believe that good can come out of what so often seems the opposite.

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This column has become in some ways a tribute to two people, one known and the other unknown, who made their own individual response to the challenge of adversity. We know that such challenges are being accepted every day and in all walks of life. It occurred to me that we might sometimes have an "all saints" day in our churches, not of the widely known and acclaimed but of those whom we have all met who made "the desert blossom like the rose".

THE ENCOUNTER

By Germaine Berder

EVERY form, whether it is human or otherwise, comes into the world completely and intimately permeated by that "in whom we live and move and have our being." And not only every form, but the everywhere, is permeated thus, and that is the meaning of the phrase that God is omnipresent.

It is this presence within, this permeative oneness, which keeps all whole and in tune, in tune with itself, that is to say, "in tune with the infinite." It also visualizes through all that is its perfections. In the world as it was first made all encounters were met by that who permeates all, and this presence within all turned all encounters into an expression of its perfections. It made all encounters as wonderful as sunsets and sunrises, as beautiful as roses and magnolias, as magnificent in movement as swifts and seagulls flying, giving to all that is an infinite variety of expression, instead of the conventional stereotyped encounters which we devise for ourselves.

Life was then abundant. It was abundant within, it was abundant without. It was ever productive of visions realized and of what we now call miracles. This was the Garden of Eden.

All is still the same now, for God can never be sent away. He can never be kept out of any thing, or of any one, or of any place, and not even out of a vacuum. But the human forms have been, for some reason which we have forgotten, cultivating the idea that they are separated from God. It is not true. It can never be a fact. But the cultivation of this idea has been going on for millions of years probably and what we feel and think now is that we are, in fact, separated from

God. We feel we are cut off even from the space in which we live and move and that even this space is alien to us and we are reciprocally alien to it.

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So we look upon all that we encounter as something alien from which, or from whom, we are separated. We encounter them imagining that it does not matter what we do to them, or what we think and feel about them. This means that we do not encounter any thing, or any one, with the best in ourselves (*who* permeates us), but we encounter them by peering at them through the spectacles of opinions which we have gathered about them. We bisect them and dissect them and, in so doing, miss understanding them. We miss witnessing that *real* encounter which takes place nevertheless, all the time, through the recognition of that in us who permeates us and of that in them who permeates them, expressing throughout all his perfections.

The return to truth is bound to take time and to require patience. But the way to return is always open, since "closer is he than hands and feet." We should learn gradually how to return to our kingdom within, through prayer and meditation, through worship, and through the daily practice of the culture of wholeness which I have found. It has come to enable us to tune in to his presence within, gradually aligning ourselves to receive his grace and his gifts of perfection, learning to let him do all the work, in and through us.

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It is not our body which leads us astray. It is not our senses. Our senses and our body are given us to function in this world of phenomena, to function, that is to say, to express God's vision of our life on earth. They are perfect instruments for this purpose. What leads us astray are the acquired opinions and bad habits we have picked up. Often these have been forced upon us by our erroneous education, proceeding from a humanity which has lost its bearings. Then because we (the entity who inhabits these bodies), is an entity which has been used to misuse these bodies, they become distorted and diseased. Because the entity who inhabits them does not look through the eyes, the eyes appear to be defective and to be incapable of vision. And because the entity who inhabits these bodies does not listen through the ears, the ears appear to be unable to hear accurately

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It is a fact, of which we all know, that as soon as people are dead their faces become peaceful, composed and beautiful and that they express a degree of wholeness and perfection which they may never have been able to express before, while the entity which inhabited the body was alive. This again is a pointer, a proof of what I am saying. This entity, you see, was taught by an erroneous education to look upon this beautiful instrument of perfect expression, its body as one which was naturally defective. Therefore throughout his or her life the entity had used the body as such, turning the most perfect tool of expression (potentially) into something which became twisted, chipped, cracked and appeared to be defective in every way. The desecration had gone on until the departure of the entity from this body had occurred at last. Then immediately that this had been done, the whole twisted and misshapen body had experienced release and freedom and instantly returned to its natural sentiments all depicting wholeness and perfection.

It is not our body, nor our senses, nor any thing that God has designed, which leads us astray and keeps us all in bondage. It is, as I say, erroneous opinions and bad habits acquired. A fundamental change has to take place. What has to happen now is that we should conduct a world wide enquiry into truth. This is why the culture of wholeness which I have found has come.

IN MY FATHER'S HOUSE

By W. J. McEldowney

WHEN I was at college, I went one Sunday morning with a friend to a service of the Catholic Apostle Church. The only impression that remains with me about that experience concerns the extremely long and elaborate ritual that characterized the worship. On going home we discussed the significance of it all. I was inclined to cast ridicule upon it, but my friend, I think, summed it up much more justly, when he said that in his view the essentials of religion were all there, and that what about their worship seemed redundant and artificial to us, was something that made it very real to them; what we regarded as mere surplusage was to them the symbol of a deep spiritual truth that penetrated to the foundation of all faith.

If something like that, indeed, is not true, what a waste of human energy and a bitter delusion religion is! In his *Journal*, the scientist, John Tyndall, who was born in Co. Carlow in 1820, tells of the time he wasted in theological studies that cannot have had any conceivable benefit for him. "I have by my side at present," he writes to his father, when a young man, "Challoner's *Catholic Christian*, thirty pages of the strangest arguments I ever saw brought forward in support of Transubstantiation. I have taken the arguments one by one, and I humbly conceive that I am fully able to refute each and every one of them. I find logic of infinite use to me when he draws distinctions between substance and accident. He's the most knotty fellow I have met as yet on the subject." His father recommended one or two Protestant polemics on the same subject, but with knowledge of the bitter fruit that theological discussion had produced in Ireland, he adds, "I would rather have your mind employed on something more useful to you, as it very often creates very unpleasant feelings between man and man, and ends in a battle of smoke."

Tyndall, of course, soon lost interest in these theological niceties, becoming, as his scientific studies developed, pantheistic in his religious views. He never, however, ceased to respect religion when he saw it in its proper activities. He, like most men of his generation, particularly admired Michael Faraday, who was a member of a small somewhat curious, Scottish sect, the Sandemanians. Tyndall, however, wrote of him—"I think that a good deal of Faraday's weekday strength and persistency might be referred to his Sunday exercises. He drinks from a fount on Sunday, which refreshes his soul for the week." He thereupon decides that in his own way he will try to do the same; but how far he was successful we are not told.

"In my Father's caravanserai," Jesus is represented as saying, "are many resting-places," but the present age in its pre-occupation with material progress is inclined to overlook and disregard the need for such refreshment, save on those rare occasions when it dimly senses the futility of it all, and starts back in horror at the abyss into which our race may so easily fall. John Buchan, in *Memory Hold the Door*, showed himself deeply troubled by the significance of this when he says that what Gladstone wrote 70 years ago, in a moment of depression, has become a shattering truth: "I am convinced that the welfare of mankind does not depend on the State and the world of politics: the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose, and over a wide field upon the great treasure of mankind, the belief in God and the Gospel of Christ." That battle is still being fought, and Unitarians are in the front line.

Brighton: The Dramatic Society of Christ Church (Unitarian), New Road, Brighton, has for some years been active, and has to its credit several outstanding productions, including Barrie's *Dear Brutus*, Sheridan's *The Rivals*, and (last year) a new "thriller", *Sinister House*, specially written for the Society by the Pastor, Mr. John Rowland. On May 31 and June 2, however, they presented the first modern comedy which they have attempted. This was *Charity Begins . . .*, by Ireland Wood, which was produced by Mr. William Werry, Chairman of the Congregation. The play, which was acted at a fast pace, caused much amusement to audiences which were reasonably good, especially in view of the warm, sunny weather.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Colleges

SIR,—I fully agree with the contention of your article on "The Colleges" in your issue of June 4, that unification is an end to be desired. In the course of your article you stress the fact that it has become customary in both colleges to let rooms to non-theological students, and you suggest that the position is, and will be, that the buildings are used for a "small number" of theological students and a "large number" of others. That is not an accurate statement of the facts as far as Manchester College, Oxford, is concerned. At the present time we have in residence 12 theological students (including two Americans training for the Unitarian ministry); in addition there are two Lay Pastors paying weekly visits and two others paying occasional visits. The number of non-theological students in residence is nine. The position last year was substantially the same. Next year the number of theological students in Oxford is likely to be 10. There will then be a slight balance on the other side, but not a balance large enough to justify your statement.—Yours,

Manchester College, Oxford. *Sidney Spencer.*

SIR,—The College problem, referred to by the Rev. H. Crabtree in your issue of May 28 is, so far as the Unitarian body is concerned, that of enabling the Unitarian College, Manchester, to continue to train Ministers for the Churches of the General Assembly, already its avowed purpose and raison d'être. The generous response to its recent Appeal fund and the increasing support of the Churches and the Unitarian public to the College have encouraged those responsible for its maintenance to believe that adequate finance will be forthcoming to ensure its future.

The College authorities are fully alive to the need of housing it in a less expensive building and possibilities are being explored but Mr. Crabtree's suggestion that the main theological instruction in future be centred upon Oxford, leaving behind in Manchester a small hostel for such students as may be proceeding to graduation (alas! they are in a minority these days) is both impracticable and unnecessary. Either College being situated at a University centre can perform that function but the abandonment of the Unitarian College, Manchester, with its close connection with the Divinity faculty there and with its situation in an area where our religious movement is so well and strongly represented, in favour of the more remote and academic seclusion of Oxford would be, in my humble judgment, a retrograde slip and a source of weakness to the whole movement. We may have to close some of our Churches that are redundant but to shut down partly or wholly an Institution that is so intimately linked with the life of our Churches would be a step in the wrong direction.—Yours,

Bolton. *J. W. Mav.*

Billy Graham and Hell

SIR,—May I add my voice to the protest against the Billy Graham revivalism? The tragedy goes much further than the harm the All-Scotland Crusade has done to the laity. It is the much graver disaster of debauching the Church of Scotland, a church which has had, and still has, men second to none in scholarship, wisdom and charity.

But those men seem silent—or are silenced?—while the more evangelical element seems to have gone completely berserk about the American evangelist.

The Tell Scotland Movement, however much we may disagree with the type of theology that was to be told the Scots, was to have been an honourable attempt to convince the laity. Now this seems to have been thrown overboard in the hope that conversion of the revivalist kind would do the work of filling the churches more quickly.

May I add as one domiciled in Scotland how shocked not only I was but also many devout and loyal Presbyterians when, in the last service relayed from Kelvin Hall, we understood Mr. Graham to tell the people there that if they did not make "decisions" then they might never have another chance. It was now or never. The statement was quite appalling, and it is hard to reconcile Mr. Graham's vaunted humility with this attempt to limit God's mercy to a given moment of time in the Kelvin Hall.

A century ago Unitarianism protested against the harsh Calvinism of the day. I think we should now protest—in season and out—and declare our belief that faith and reason are not opposites, that our human intelligence not only cannot, but should not, attempt to limit the love and wisdom of God to its own comprehension—and that we should affirm our disbelief in the doctrine of Hell as incompatible with any belief in a moral God.—Yours,

Inverness-shire. *Anne Holt.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Newcastle: Sunday evening, May 22, was the occasion of the Women's League Annual Service when it was a great privilege to have as visiting speaker Mrs. Katherine Trevelyan. It was the first time she had spoken in a Unitarian Church.

In a very sincere and eloquent way, Mrs. Trevelyan spoke of the spiritual unity which she felt now existed amongst the people of this country. She was sure that united by this great spiritual resurgence we could work together for the good of mankind; particularly towards peace. Mrs. Trevelyan's address was deeply moving and inspired the very large congregation.

Swansea: On Tuesday, May 31, the Unitarian Sunday Schools of South-East Wales combined to present a pageant entitled, "Scenes from the Summit", the aim of which was to show the progress of religion from the time of Akhnaton, in ancient Egypt, through Old Testament days, to the Christian Era. The pageant was written by Mr. M. R. Morgan, of Aberdare, and Rev. Basil Viney, minister of the Swansea Church, and produced by Miss Julianne Richards. Owing to the railway strike some of the schools were unable to attend, nevertheless, a goodly number were present. The pageant was preceded by a singing festival, conducted by Miss Edna Dando, with Mr. Caredig Williams at the organ.

TEN YEARS OF FELLOWSHIP

(Contributed)

THE tenth anniversary of the formation of the National Unitarian Fellowship provides an occasion for looking back at its origin and development.

The initiator was the late Rev. Leslie Belton. Speaking at the General Assembly Meetings in 1943 on the needs of propaganda, he suggested that many of those who were favourably impressed by our views might be willing to express their adherence by immediately joining a Unitarian Society, although they had not yet reached the point of deciding to assume the obligations of church-membership. We needed a national society, in which we might enrol such people and maintain contact with them, while hoping that they would ultimately be led into the fellowship of their local church. Such a society might also serve a useful purpose by providing a link with other types of isolated Unitarians and sympathizers with our form of religion.

Mr. Belton followed this up in articles in *The Inquirer* and interested readers were asked to write. From those who did so, a provisional committee was formed, which drafted the constitution and rules. Mr. J. K. Montgomery acted as secretary and proved an indefatigable worker: born of a Unitarian family, he had recently returned to England on retiring from a post abroad and had a special concern for the loneliness of those whose circumstances have isolated them: he insisted that what was needed was not a mere "Society," but a "Fellowship," in name and in fact.

The Rev. Francis Terry, who had written criticizing the printed proposals, was asked to join the provisional committee and did so. Other members concerned with the drafting of the rules were Miss C. Winifred Dyer and Mr. Maurice H. Limb. Miss Dyer, who was connected with the Wandsworth Church, wrote many letters to persons who had expressed interest or were thought likely to be interested. She also acted as Treasurer during the early days of the Fellowship's life. Mr.

(Continued on page 208)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 12, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Women's Leagues' Service, Rev. ADA TONKIN
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, Church Anniversary, 11.30 and 7, Rev. DONALD CAIRNS
BESSELS GREEN (nr. Sevenoaks) Unitarian Church, 11, Mr. C. S. DENCE
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaconsfield Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EVERARD
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Supply, 6.30, Rev. B. GILL
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. FRANK A. BULLOCK
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Rev. J. TYRRELL DAVIS
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 3.30, (Welsh) Dr. R. O. JONES, 6.30, Rev. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. P. B. GODFREY
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
CORSLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, ——
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. G. A. MARTIN
DONCASTER, Free Christian Church, Hall Gate, Sunday School Anniversary, 11, 3 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. DENNIS HILTON
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. R. D. WOODALL
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53, Constitution Road, 11, Supply

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, ——
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWERS, 6.30, Mr. R. H. TERRY
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. E. G. GREEN
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street ——
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEIRS

ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOREAD
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. W. MAW
LEICESTER, Newbiggin Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICESTERSHIRE, Vernons Hill, Garendon Wolds, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBELL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. B. L. GUILLAND, 6.30, Mr. J. L. OATES
LIVERPOOL, Benidir Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORTON
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. B. L. GUILLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. L. T. PULSFORD (U.S.A.)
LONDON, Bell Street, Edgware Road, 6, Rev. WILLIAM M. LEWIS
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. F. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BELLAMY
LONDON, Forest Gate, Upton Lane, 6.30, Rev. ARTHUR PEACOCK
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TINSCHERT, 6.30, Rev. J. P. CHALK
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. DUDLEY RICHARDS
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. W. WOLSTENHOLME, 6.30, Rev. K. C. TINSCHERT
LONDON, Hoxton, Hoxton Square, 6.30, Rev. W. WOLSTENHOLME
LONDON, Islington Unitarian Church, Upper Street Parish Hall, 6.30, Rev. A. V. PEE
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEE
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11, Children's Service, 6.30, Rev. F. HANKINSON
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. JOHN WILSON
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. ROSAMOND BARKER
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel ,10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45, United Sunday School Service, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. W. STEPHENSON
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Miss K. TOOTILL, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Supply
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Supply

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Miss J. MEAD
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WARRING
PARK LANE CHAPEL, near Wigan, 11, 3, and 6.30, Rev. JOHN KELTY
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Mrs. M. MASON
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Dr. J. CYRIL FLOWER
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants, The Meeting House, ——
ROCHDALE, Blackwater Street, 10.30, Rev. W. BEER, 6, Rev. ALBERT SMITH (Choir Sermon)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD, (Attercliffe), 6.30, Rev. F. SOKELL
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, Sunday School Anniversary, 11 and 6.30, Rev. F. COTTER
SHEFFIELD, Unity Church, Crookesmoor Road, Sunday School Anniversary, 11, 3, and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NIGHT ch.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROBINSON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BAIRD
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, and 6.30, Rev. CHARLES SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. R. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. R. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, and 6.30, Student

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. O KEMBLE
TODMORDEN, Unitarian Church, 10.45, ——, 6, ——
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. G. WILKINSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. FITZPATRICK
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIBBIN
MELBOURNE, Unitarian Church, Cathedral Place, C.2 ; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. JAGO
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. F. HALL. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTERILL. Meetings are advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARGUS CAMPION
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOWETT
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JAMES A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidswell's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street 11, Sunday School ; 7, Service, Rev. MAGNUS C. RATTRAY

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Change of Address

Rev. G. D. Foote, 124 Buxton Road, Macclesfield, Cheshire.

(*Continued from page* 206)

Limb, a Yorkshire municipal engineer, who had recently been converted to Unitarianism through the Postal Mission and joined the Bradford Chapel Lane Chapel, became Treasurer shortly after the inauguration of the Fellowship. The Rev. E. G. Lee of *The Inquirer* was constantly helpful and became a Vice-President.

★

The Rules were printed and circulated early in 1945. A preamble described the position of Unitarians as being that of people who, without claims to authority or exemption from error, unite on a free basis for religious fellowship, and join in common worship, which is usually based upon a liberal and modern Christian Theism: it then referred to the desirability of supplementing the activities of Unitarian congregations with a society of individuals in general sympathy with their point of view. This forms the basis of membership, which is declared not to imply acceptance of any credal position nor to be incompatible with membership of other religious organizations. The officers and committee (which normally has to arrive at its decisions by correspondence) are elected by the members. On this basis the Fellowship was inaugurated, and, after a period to establish itself, was admitted to corporate membership of the General Assembly.

The principal organ of the National Unitarian Fellowship is its printed Newsletter, which is circulated to all members every other month. This contains articles contributed by members, Fellowship news and announcements, the names and addresses of new members and notices of changes of address.

Another medium of communication between members is provided by the Books of Fellowship. Members wishing to take part in this scheme are divided into groups of about ten, each group with its own Book (a loose-leaf arrangement), which circulates by post. On receiving the Book, the member reads what the others have written, withdraws his own previous contribution, and writes a new one, so that the Book always contains one fresh contribution from each member.

The Fellowship possesses a Library of about ninety volumes available to members by post, containing books of interest to Unitarians which could not be readily obtained from most Public Libraries.

★

The Fellowship has undertaken a certain amount of publicity, though lack of funds has kept this to very modest dimensions. It has printed two editions of a booklet setting out its aims, inserted advertisements in suitable journals, and induced members to intervene in correspondence in the Press. The Publicity Secretary until this year has been Dr. J. E. Elliott and is now Mr. L. J. E. Harris.

Actual meetings are necessarily a minor feature. An Annual General Meeting is held each year, in connection with the General Assembly Meetings, to review the year's business and hear and discuss an address. On three occasions, Fellowship Services have been held in London. Local Groups have occasionally been started. Also, members have been able to call on others when passing through their neighbourhood.

Perhaps the main work has fallen upon the Secretary, who has to be in constant correspondence with members of the Committee, besides being the general linch-pin of the Fellowship. The office is now held by Miss Nora Gimson. The President has usually found himself involved in a considerable amount of correspondence and has on occasion, with the help of the Treasurer, been called on to help to keep the Fellowship going during a vacancy in the secretaryship.

The active membership has tended to remain at about 120, new members approximately equalling the numbers lost each year by death and resignation. Among the members, there has always been a good proportion of members of Unitarian congregations, who have felt a call to participate in the life and work of this Fellowship. The majority, however, are persons who, for one reason or another, are unable to attend a Unitarian place of worship. Membership is spread over all parts of Great Britain and reaches out to include residents in Argentina, Australia, Germany, India, Malaya, the Middle East, Syria, South, East and West Africa. This wide range of membership is some offset to its failure to grow in numbers to the extent originally hoped. Lack of funds has been a constant limiting factor, for the whole of the work has had to be done with funds raised by its own members and by the voluntary efforts of its officers. In this respect its position is in contrast with its American counterpart, the Unitarian Church of the Larger Fellowship, which, though now self-supporting, was started on a large scale, and with spectacular results, from the resources of the American Unitarian Association. It is also worth remembering that Mr. Belton originally envisaged the Fellowship as part of a wider scheme of Unitarian advance, which would provide it with frequent influxes of new members. A larger membership would enable the Fellowship to provide better and more attractive service and it will be ready to respond to greater calls and wider opportunities as they arise.

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